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Considerably more than half of the book consists of appendices, chiefly extracted from various foreign writers, on the culture of the grape, the silk-worm, and the sorgho, on the manufacture of wine, potato-starch, grape-sugar, and beet-sugar, and on various kindred topics. The entire work constitutes a manual of the highest value in the department with which it is principally concerned, and can hardly fail to render the most essential service in developing what promises to be the prime industrial interest of our Pacific coast,—a development to which we are to look, not only for a large increase of national wealth, but—what is of immeasurably greater consequence—for the ultimate suppression of the poisonous compounds, in which the grape has but a slender share, that are undermining at once the health and the moral well-being of our people.

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34.—*A History of the Intellectual Development of Europe.* By JOHN WILLIAM DRAPER, M. D., LL. D., Professor of Chemistry and Physiology in the University of New York; Author of a “Treatise on Human Physiology,” etc., etc. New York: Harper and Brothers. 1863. 8vo. pp. 631.

THIS is a work of which the brief space now at our command will not enable us to give the measure. It covers the entire history of European progress. The author's endeavor is to trace the action of primordial law in the general development of the race, and in the successive stages of growth and decline that have marked the collective life of portions of the race. The author is a rigid positivist in his method, but not after the school of Comte or of Buckle. Law is with him, not automatic, but the outgoing of the will of the immutable Creator; and Christianity is not the growth of the human intellect, but the gift of God. In the light of Christian theism, sporadic and fortuitous events and changes are so only in appearance. The miscellaneous, confused aspect of human history is due solely to our lack of comprehensive theories. We have a Ptolemaic system of the spiritual universe, and thus must invent countless cycles and epicycles to bring what has been and is within the purlieus of our system. A true system of the spiritual, as of the material universe, must comprehend within its great circles all that man has been and thought, experienced and realized. That our author has drawn these circles with unerring hand is more than he would claim. To have made the attempt is of itself a great merit and a high achievement. His work must take its place as among the most truly original, profound, and instructive contributions of the age, in the department of speculative philosophy.